THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

THE UNSEEN.

"And where is God?" the doubter asked.
"I do not see him anywhere—
Behind what creature is He masked,
In sea, on earth, in clouds, in air?"

"And where is death?" the mourner sighed.
"And yet I know that he is near;
There lies my dearest friend that died—
Nor voice, nor footsteps, did I hear."

"Where are the violets?" asked the child.
"I do not see them; yet I know,
Although the winds are blowing wild,
They are alive beneath the snow."

—Maurice Francis Egan.

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Remarkable Man.

He appeared in Springfield, O., lately. His name was Charles Smith. He was a member of a petit jury in a case involving damages for assault. The assault had taken place in a saloon, and the judge directed the jury to go and look over the premises. Smith told the jury that he was forty-five years old, and had never been inside of a saloon in his life. He asked the judge to excuse him from entering the place. His prayer was granted.—American Issue.

Good Chief Khama said, "I fear for the white man's drink more than all the poisoned arrows of my bitter enemy, for they kill the body, and it is quickly over; but the drink puts demons in men, and destroys body and soul forever."

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 12, 1904

I SHALL ARRIVE.

I see my way as birds their trackless way,
I shall arrive, what time, what circuit first,
I ask not; but unless God send his hail
Or blinding fire-balls, sleet, or stifling snow,
In some good time, his good time, I shall arrive:
He guides me and the bird. In his good time.
—Browning.

BELIEF IN IMMORTALITY A RATIONAL BELIEF.

Last week we showed the dissatisfaction in the mind of the noted scientist, Herbert Spencer, with what he regarded as the verdict of science, that "We seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive," and the evident longing on his part for immortality. This week we desire to show from the researches and words of persons eminent in the scientific world that the materialistic declaration that future existence is an impossibility is nothing but an assumption.

It must, of course, be granted that science cannot establish incontrovertibly the fact of a future life; but, if it cannot prove it, it is just as certain that it cannot disprove it. And the presumption then is in favor of it.

But, on what ground, it may be asked, is it that the materialists argue against future existence? It is on the ground that consciousness is evolved from brain matter, is simply a function of the brain, and ceases with dissolution of the brain. But this is a mere assumption. There is of course no consciousness here without the brain, but that does not prove that there may not be elsewhere without it. Extreme materialism is expressed by Karl Vogt as follows: "As contraction is the function of the muscles, and as the kidneys secrete urine, so, and in the same way, does the brain generate thoughts, movements and feelings."

But the trend of the best thought is away from, rather than toward, the position that psychical activities are functions of the brain. With but few exceptions scientists today spiritualize matter rather than materialize spirit. The prevailing thought is that the spiritual is the real and the enduring, and matter simply the vehicle for its expression. Dr. Chester, in his recent book, "Immortality a Rational Faith," says that "matter cannot originate psychical phenomena; that it can only co-operate with it, clothe it and be used by it." He states that the highest scientists corroborate this view, and quotes Prof. Wundt, who was once a leading materialist, as saying: "Psychic life is not the product of the bodily organism, but the bodily organism is rather a psychic creation." Wundt stands at the forefront among psychologists. Emil Du-Bois-Reymond has long ranked as one of the most distinguished biologists and his testimony is in effect that consciousness is not a function of the brain. This was not his postion at first. But his investigations led him away from materialism. The eminent Professor Virchow is another who was led from a materialistic view to the one that the vital principle in man is distinct from the body.

That great biological expert, Dr. Lionel Beale, has left as his testimony the words: "Life is not a consequence of the organization of matter, but the cause." John Fiske says in his book "The Destiny of Man," that the materialistic assumption that the life of the soul ends with the life of the body "is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy." No evidence, he says, can be alleged for it beyond the fact that in the present life we know soul only in its association with body and cannot therefore discover disembodied soul without dying ourselves. The testimony of cerebral physiology, studied with the aid of molecular physics, Fiske states is against the materialist so far as it goes. "It tells us that, during the present life, although thought and feeling are always manifested in connection with a peculiar form of matter, yet by no possibility can thought and feeling be in any sense the products of matter."

In one of his latest works, "Through Nature to God," written in 1899, Fiske says: "The advance of modern science carries us irresistibly to what some German philosophers call monism, but I prefer to call it monotheism." And he continues in that connection: "Regarding the universe as the multiform manifestation of a single all-pervading Deity, we become for the first time pure and uncompromising monotheists—believers in the ever-living, unchangable, and all-wise Heavenly Father, in whom we may declare our trust without the faintest trace of mental reservation."

Of value in this connection will be a statement of the conviction of Professor William North Rice, of the chair of geology in Wesleyan University, that immortality can be reasonably conceived of on a purely monistic basis—can be held in connection with the doctrine of monism, which refers all phenomena to a single ultimate constituent or agent. In December of last year, Dr. Rice who has occupied the chair of geology in Wesleyan University, with distinction, for thirty years, published, through the publishing house of A. C.

Armstrong & Son, a book entitled "Christian Faith in an Age of Science." Reference is made therein to what he calls a remarkable book, "The Unseen Universe," which was published anonymously about twenty-five years ago and which is known now to have been the work of two of the leading English physicists, Peter G. Tait and Balfour Stewart. Stating, what no physiologist doubts, that some cerebral change is correlated with every state of consciousness, and that thus the minute structure of the brain at any moment is a record of all previous experiences in life, Dr. Rice says: "At death that record apparently goes to destruction, for the brain shares in that chemical decomposition which is the fate of the rest of the body. But, as Tait and Stewart suggest in the book to which I have referred, that record may be made in duplicate. When the brain that we can see and analyze and dissect suffers decomposition, there may survive, in some more tenuous form of matter which has interpenetrated the matter of the brain and shared in its developmental changes, a duplicate of that record of past states of consciousness, which may serve as a medium for the persistence of memory and self-consciousness in a future life." It is stated further by Dr. Rice that the suggestion of these eminent physicists must not be taken as a dogma, that it is simply a tentative statement indicating that personal immortality is not an irrational belief on a purely monistic basis. To indicate this is surely of value. A somewhat similar conception of the method of the future life, though not stated so much in accord with modern physics, Dr. Rice says is found in the teaching of Swedenborg, whom he of course characterizes as brilliant and erratic.

We turn now to certain thoughts in a book from the press only a few weeks ago,"The Evolution of the Soul," by Thomas J. Hudson, LL.D. Dr. Hudson says that the new psychology reveals in man the possession of a dual mind—the objective and the subjective, each endowed with faculties not shared by the other. The subjective mind he states "is endowed with faculties and powers that especially adapt it to a disembodied condition, and the brain is not its organ."

Dr. Hudson gives definitions as follows: "The objective mind is that of ordinary waking consciousness. Its media of cognition are the five physical senses. * * * It is the function of the brain, and the latter is the ultimate product of organic evolution. The subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action is otherwise inhibited, as in dreams, or in spontaneous or induced somnambulism, or in trance or trancoid states or conditions, as in hypnotism. The significant feature of the phenomena is that, other things being equal, the intellectual powers thus displayed bear an exact proportion to the depth of the trance (to use a generic term), or in other words, to the degree in which the action of the brain is inhibited."

Dr. Hudson says that telepathy is a power belonging exclusively to the subjective mind, and that "ordinarily the content of a telepathic message is foreign to the conscious thought of the agent and setter—except in experimental telepathy. On the theory of telepathy he gives very satisfactory explanation of the phenomena of spiritualism. He is very pronounced in regard to a future life. We quote him as follows: "All the facts of experimental psychology conspire to verify the doctrine of a future life; and not one fact of psychology, physiology, cerebral anatomy, or experimental surgery militates in the slightest degree against that doctrine. In other words, all the known facts of nature that are pertinent to the issue conspire to prove the fact of a future life. On the other hand each and all of the facts relied upon by materialistic scientists to prove that man is a soulless being are utterly irrelevant and impertinent to the issue involved, and their conclusions are rendered possible only by persistently ignoring all the demonstrable facts of modern experimental psychology."

Such, then, are the voices of the age; and we do not believe that many minds can come to a study of the doctrine of immortality and fail to conclude that it is reasonable; and this, aside from the revelation in Christ. In no department of science or philosophy is hope forbidden. All the logic of life seems to demand it. Like Herbert Spencer in his last years, none are satisfied without it—without the hope of it. Without it this cosmos would be at last, as LeConte said, "an idle dream, an idiot tale signifying nothing."

Once in dimness of faith Carlyle said to Tennyson concerning immortality: "Old Jewish rags. You must clear your mind of all that. Why should we expect a hereafter? Your traveler comes to an inn and he takes his bed; it's only for one night, he leaves next day and another man takes his place and sleeps in the bed he has vacated." And then Tennyson said: "Your traveler comes to his inn and lies down in his bed, and leaves the inn in the morning, and goes on his way rejoicing with the sure and certain hope that he is going somewhere, where he will sleep the next night."

It is to this other inn somewhere to which all the phenomena and experiences of life point. Christ brought immortality to light, but more and more as the centuries go by does the whole wide universe combine to lead us to say:

"O Lord of life, since life began,
Thou art the Son of Mortal Man.
Not to thyself alone
Thy victories joy immortal give;
Because thou livest we shall live;
Thy triumph is our own."

Next Monday the Rev. Dr. Chamberlain of Sacramento will address the Congregational ministers of San Francisco and vicinity on the subject, "The Social Atonement."

A MISSIONARY HERO.

The presence in San Francisco during the last few days, of the Rev. Hiram Bingham and his sister, the widow of the Rev. Titus Coan, recalls some of the heroic missionary work of the nineteenth century in the islands of the Pacific. As we listened Sunday morning in Pilgrim church, Oakland, to Mr. Bingham, as he gave some of his experiences and some of the results of missionary endeavor in the Gilbert Islands, we realized that we were being led along the pathway of some of God's most bright and shining providences. Henry Obookiah, who had been strangely led from his native home in Hawaii to the doors of Yale College and to a Christian experience, was not permitted to live and take up the cherished work of his renewed heart among his needy people, but Hiram Bingham was moved by his beautiful life and death to volunteer to go in his stead, and so, in October, 1819, a little party of devoted missionaries sailed from Boston to plant the Cross and the civilization of the Cross on the far-away islands of the Pacific.

The son of this Hiram Bingham, who was one of the first missionary band to those islands, and who preached the first sermon in Honolulu in 1820, was born in 1831, and to him came the call in his mature years to carry the gospel to the darkened minds on a group of islands twenty-five hundred miles on beyond that first outpost in the Pacific; and the life of a sister of his was linked with that of the renowned Titus Coan, to whom it was given to do that grand Pentecostal work at Hilo during the five years ending in June, 1841, when he stood as pastor of the largest church in the world, with a membership of 7,557, having on one day baptized 1,705 converts and administered the communion to 2,400.

Hiram Bingham, Jr., graduated from Yale in 1853, in a class which gave to this country not a few men who have taken high position in the work of the world. While at Andover Seminary studying theology, he heard a sermon on the claims of the foreign missionary field, which led him to resolve to give himself to that work. That sermon was by the pastor of the Old South church —by him who, a few years later, came to the First Congregational church of Oakland, and, later still, to a long and useful occupancy of a chair in Pacific Theological Seminary, by the late beloved Dr. George Mooar. Thus is life linked with life in influences for good all around the world.

Mr. Bingham and his wife, to whom he paid a touching tribute on Sunday, as a noble helper in all his work, and who passed on before him after 47 years of companionship, were the first missionaries to go out in the first Morning Star.

The climate of the Gilbert Islands is peculiarly trying. More than once, in order to save their lives, it was necessary for them to lay down the work and go elsewhere for a time. But in one way and another the lives of Mr. and Mrs. Bingham were given to those islanders. In 1862 he had the gospel by Matthew ready for printing in the language of that people. Disappointed in getting it printed in this country, a small press and a little type were ordered so that they might do the work themselves. Very impressively Mr. Bingham told last Sunday of the arrival on their little island finally of that type; but the press, alas, was not with the type. Arrangements were made for a search for it on the vessel yet in harbor, and if found, the Stars and Stripes were to be displayed as a signal. Happier hearts never saw the old flag floating from the staff than those of the Gilbert Island missionaries when a few hours later they saw the suggested signal out on the waters; and when at last the work of type setting had been done and the mallet rang on the forms as they were making ready for going to press, the ring of that mallet, Mr. Bingham said, thrilled them. In the providence of God some boats which had been adrift at sea, hearing of the probable arrival there ere long of the Morning Star, put in at their harbor. Aboard of one of these was a practical printer, who was prevailed upon to remain, and thus the work of printing the gospel by Matthew was accomplished. In 1873, having the entire New Testament translated and ready for publication, Mr. Bingham came to this country and supervised its printing. When, early in the 60's the state of his health had made it necessary for him to leave the islands, he had gone for a time to Honolulu, where the work of translation was carried on, and was also in Boston for a time, from which place he sailed in 1866 as commander of the Morning Star. Part of the time, then, for a while thereafter, was spent in the missionary ship among the Pacific Islands and part in Honolulu in literary work. In 1875 he tried again to live on the Gilbert Islands, but was carried away finally so weak that he had to be lowered into the ship on a mattress. In 1890 he had the whole Bible translated, and it was published by the American Bible Society in 1892. The sixth edition has been called for recently. For many years he has been working away in his home in Honolulu on a gospel commentary in Gilbertese, thus giving all his years in service for that people. Today he thanks God that it has been given unto him to carry the gospel thus to those islanders. People went away from the service at which he spoke last Sunday, feeling that in the presence of such a work as his has been much with which the ordinary Christian busies himself is insignificant. Very aptly did the pastor of Pilgrim church say in introducing Mr. Bingham that what John G. Paton had been to the South Sea islanders, what Egerton R. Young had been to the Indians of the great Northwest, that, Mr. Bingham had been to the people of the Gilbert Islands.

Although several times in imminent peril of his life, although working in one of the most isolated fields of missionary labor, and for a people who can never figure with any prominence in the world's great future, Mr. Bingham looks back over his experiences and regards it as worth while to have done what he has done. The

service has been "in His name," and no one can look into the serene and kind face of this veteran in Christ's vineyard and fail to feel that the reward has come, is coming, and will come to him. For generations yet, the Gilbert Islanders, removed from the path of the world's progress, will continue to use their native tongue, and through these translations and commentaries furnished for them by this veteran missionary will come the light and life of the gospel as it is in Christ. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

As we have been surveying this work on the islands of the sea, we have realized that herein is exemplification of the words, "The wrath of man shall praise him." Savage warfare had left the little native Hawaiian, Obookiah, an orphan. His father and mother had been cruelly slain before his eyes. Taking his little brother on his back the boy had sought to escape a like fate—a spear hurled by the enemy slew the little one, and the boy barely escaped with his life. Later, he had besought a sea captain to carry him to America, and had been found at length on the steps of Yale College, weeping; and, as he said, when questioned, because of his ignorance and that of his people. The spear of the savage; a father and a mother and a little brother slain; a brown-skinned lad weeping on the steps of an American college, and saying a few years later, as his eyes grew dim to earthly scenes, "God will do right; let God do as he pleases"; a band of consecrated missionaries sailing away from a New England harbor! So climbs the world up out of darkness into light. And down across the centuries sounds the voice of the apostolic prisoner, in chains in old Rome, "I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

Acorns From Three Oaks.

Aloha.

Santa Clara Association.

The spring meeting of this Association was up to the usual high standard—"a feast of fat things." All that a live church, loving hosts, an abundant table spread in the useful social room of the San Juan church, well prepared papers, thoughtful addresses could do to make delegates grateful was done. There were some specially sweet babies cooing about and creeping around aisles and altar. Childless couples were hungry for them and grandfather soft hearts were delighted. The subject of the meeting was, "The Church Evangelistic." We did not get away from the rich theme. Every church in the Association was represented. There was not a pessimistic note. The preaching was practiced on the spot. Brothers Newcomb and Merrill, conducted the outdoor meetings, which were ideal for brevity, directness, simplicity and good sense. A good cornet-playing pastor helps such a meeting. Practically the whole Association attended. There was no lack of testimony. Children gathered. Many listened from a distance. Passers-by stopped. Saloonists heard of a higher joy than strong drink brings. The happy-hearted, quoit-playing, hill-climbing Association must have left an impression of gladness and life, and soul-winning seriousness. The lore of the land was poured out freely on the visitors by a public-spirited stage proprietor, who could fill a book with his stories. When you go to San Juan see Mark Regan.

The worthy priest of the charming old mission is a genial brother. The whole Association was welcomed to mission and garden and many treasures of art and history were cordially opened, which ordinary visitors do not see. One parting song, "Blest be the tie that binds," was feelingly sung.

Santa Clara Votes for an Evangelist.

Santa Cruz may skip this painful paragraph, but candor and conviction compel me to write it. Brother J. R. Knodell's contributions to our Association have been many. Never more than to this meeting where every point of the theme was richly illustrated by his faithful and profound pastoral knowledge. Many of us have never heard a stronger, richer, saner, more scriptural description of the true and wise evangelist than Bro. Knodell gave us on his appointed theme, "The Evangelist." A man must be a scholar and a gentleman, chaste, gentle, generous, fraternal, man-loving, loyal, chivalric, biblical, aggressive, conservative, wise, tender, brave to rebuke sin and help the sinner if he would measure up to the pattern Bro. Knodell sketched. Little marvel is it that we thought our beloved brother more likely to illustrate his grand ideal than a chance stranger. Yet if God send the stranger to prove himself a master and a brother we are most of us in the mood to receive him. If heaven lead our executive committee to give us Brother Knodell, we shall pray without fearing that he become a great boon to our beloved California, which Brother Harrison says is really becoming better. By the by it ought to be a strong argument with us all that Bro. Harrison covets such a general missionary. Our superintendent is no flash man to be caught by a sky-rocket. He knows the steady, faithful, conservative man who is wanted to deepen and enrich our work in wide fields, to implete our missionary forces, to gather men and money for ripening fields and meet the opportunities advancing population brings us. Is it not significant that the Santa Clara Association meets the situation, as did the Upper Bay, with a strong resolution. The resolution was not even hinted at by Bro. Harrison, but grew out of the consensus of feeling and opinion in the spiritual meeting. Here is the resolution unanimously adopted: "We believe God, Jesus, the spirit, angels and redeemed saints would rejoice with us if our churches opened the way for our beloved Superintendent Harrison to add to the missionary force of Northern California an evangelist or general missionary of the scriptural standard outlined by our Brother Knodell today. For this blessing we will pray, plan, push and give. We commend his thoughts to all our churches and especially to men of wealth who in this day of noble stewardship are studying new, large and effective ways of consecrating wealth for the uses of the kingdom."

There are men of exceptional strength in churches which get a natural inflow and accession who do not need a general missionary. But frontier places need him. Lonely pastors cry for him. Evangelical longings mark the swinging back of the pendulum, away from the crude exhauster to the steady, wholesome, sane gospeller who can show men whom gold only cheats the exceeding riches of the grace of God. Brethren if God send us another we will welcome him. If we must help ourselves we shall safely pray Santa Cruz to spare their pastor to the greater need.

Hello! Endeavorers!!

The Santa Clara Association blessed with strong men, sweet women and delightful children brightening

its sessions, had but one young endeavorer on its roll. The ever alert and inspiring Mayflower send her. A good example—safe to follow. The Association voted to ask every Endeavor society to be represented at Palo Alto next year. Make a note of it, Endeavorers. Watch it in our Pacific. Touch it up, good editor. If our Association is to wax better and better we want new young blood. Come on young men and women. Not children. But do not shrink from the names of boys and girls, for of such is our Endeavor kingdom. Dear young people, listen to our call.

Welcome, Pastor W. T. Patchell.

The San Diego convention and the Los Gatos convention confess our San Jose brother won their hearts. San Jose church says, "Do you wonder we love him?" We do not wonder.. His sermon captured the Association. Good head power has our brother and great heart power. So our missionary settlement at Saratoga are ready to be captured by him. Pacific friends will be interested in another resolution Santa Clara voted: "We reaffirm and renew our cordial approval of the work of the Saratoga missionary settlement; we recommend its adoption and support by all our churches on the Pacific coast, and specially request our brother, Rev. W. T. Patchell to represent it so far as he may, to co-operate with its progress and report its needs and its successes to us."

Well did our moderator say, "It has a good plant now and must go ahead."

AFTER THREE YEARS IN GUAM.

Francis M. Price.

The missionaries have now been in Guam three years, and it may be that the friends on the Pacific coast would like to know something of the result of these three years of work.

Our work has been complex on account of the fact that it is necessary to carry it on in two languages. There being a naval command here without a chaplain, we thought it our duty to provide religious privileges for such Americans as desired them. The Sunday evening services have been wholly in English, which the Chamorros have largely attended and enjoyed. There has always been an attendance of Americans, ranging from a very few to more than thirty.

Our English work has been disappointing, largely because of our inadequate accommodations. We have had no church building, and it has been very difficult to crowd the Americans and Chamorros together in one small room in a hot climate like ours. Still, we have persisted in this work and have reason to feel that our labor has not been in vain in the Lord. Some have been very faithful, one marine is a member of our church, and a civilian, a Massachusett's boy, has been our faithful organist for over a year. The work among the Chamorros has been very encouraging, although not counting largely in numbers. There were a few earnest people already interested, when we arrived on the field, who had learned the better way through reading Bibles which had been distributed here by whalers. There were also two Chamorros here, the Castino brothers, who had spent many years in the States and in Honolulu, and were earnest Christian men. These all aided very materially in starting the work by distributing Bibles and tracts among the people. Soon after our arrival, preaching was begun in the Spanish language, which, though very poor, was better than speaking through an interpreter; but, as very many understood almost no Spanish, we were compelled to give instruction wholly in the Chamorro language. Reluctantly we gave up the use of the Spanish language, for it is a beautiful speech and comparatively easy to acquire; but necessity made the duty and we assumed the arduous task of making the Chamorro language, a difficult and meager tongue, the medium of our teaching. The people seemed to appreciate this, and a quickened interest on the part of all was the result. There has been no general movement here toward Protestantism as in the Philippines. Our work here has grown by slow and steady accessions through the power and influence of the truth and the testimony of converted Chamorros. Usually a man becomes interested through a friend, who persuades him to read the Bible. This he agrees to do, while asserting that he does not like Protestantism and will not attend the chapel; but once a man begins to read the Bible he is no longer the Romanist that he was, and it is only a question of time with him when the scales will fall from his eyes and he will see that his only hope lies in faith in Jesus Christ and obedience to his teaching. When once he clearly sees this he is free from Romish superstition and the threatenings of friends, and boldly enters the Protestant chapel, thus breaking with former things. Later his children come to Sunday-school and church, and, at last, the wife joins them.

One very wicked man, a slave to superstition, began reading the Bible some years ago, was soon convicted of sin, and saw his need of a Savior. He came to the Protestant chapel, confessed Christ publicly, and became a new man in word and deed. He was taken sick and died, and I have never known at any sick bed a more intelligent assurance or a more perfect peace.

The priest tried to frighten him into receiving extreme unction, and his family shut the missionaries and his Christian brethren out of the house; but the Governor interfered, and he was permitted to see his friends again. He died in great joy, and his triumphant death made a tremendous impression upon all who knew him, greatly confirming the faith of believers. When we can truly say, "our people die well," because they live well, our testimony will not be disregarded.

In the first year of our work we organized a Christian Endeavor Society, in which we were able to unite all classes and test the fidelity of professed believers. Out of this naturally grew our church, and on October 4th, 1903, we organized the First Evangelical Congregational church of Guam. Sixty-one names were proposed, but only thirty-one were received, and the other thirty were placed on probation. The probationers are members of the Christian Endeavor Society and will be received into the church when they shall have been sufficiently proven. On November 1st was celebrated the first communion service ever held on the island, in which the cup was given to the laity. The service was most impressive and tender. The decorum, solemnity and evident appreciation of the meaning and sacredness of the service filled our hearts with glad surprise. When, with bowed heads and prayerful hearts, the sacred emblems were taken we felt the presence of him who said: "Lo, I am with you always, even unto the end of the world;" and with joyful thanks-

giving we saw the harvest of many months of prayerful sowing.

Examining the list of members, we find that of those received nineteen were males and twelve were females; one was 72 years old, two were past 60, and one past 50; twenty-three were parents, and all were over 16 years of age. The probationers are mostly young people. The organizing of the church awakened to new activity the opposition of the priests. On a Sunday shortly thereafter, a Spanish priest, of whom there are three in the island, watched our chapel from a kitchen window near by during the morning service. A man who was known to be interested received from the priest a rude drawing, representing himself and the devil sitting side by side, and under it a legend something like this: "This is the kind of company you keep now."

Opposition does not wholly confine itself to words and threats. Our church has been stoned several times during the evening service and also the houses of some of the Protestants, and our people have been attacked and threatened and stoned on the way home from church, but no serious injury has been inflicted. The Governor has placed a guard at the chapel, and we hope there will be no further trouble. During the year the first mission schools were opened in Guam, and their success is, on the whole, encouraging. The day-school in Agana has an attendance of seventeen pupils, and on the mission's premises at La Punta we have a boarding-school for boys and girls. There are seventeen in this school. There are others who are waiting to come in as soon as we have better accommodations and more teachers. Our schools have made it evident to us and to others that educational work must constitute the larger part of the missionary service for this island. It is very popular and appreciated, and it enables us to send out a corps of instructed workers who command respect and are able to meet with sound arguments the sophistries of the priests. We have a fine company of young people who will soon want to enter our boarding schools.

A Girls' Institute and a Boys' Industrial Department must soon be added. We have faith in such a work, which can be successfully conducted without a great outlay of funds, and we believe that so conducted it will eventually secure the redemption of this beautiful island over which floats the flag of our own free land. Pray for this little island and its interesting people.

THE GOSPEL IN HAWAII.

Rev. F. L. Nash.

Having spent a year and a half in the Hawaiian Islands, I am glad of the privilege of answering the question of friends by giving my testimony, not only concerning the climate, which is unsurpassed, the people, who are kind, gracious and delightfully hospitable, but also concerning the spiritual condition and prospects of the country.

I went to the Islands with some trepidation, for I had been told that the people were of such a "free and easy" type of character that sound doctrine was at a discount—sound, healthy Christian character almost unknown, and the awakening of any real interest in the things of the kingdom next to an impossibility. I have returned from the Islands with a heart full of gratitude for the reception given me and the interest manifested in the great, deep, all-inspiring truths of the Everlasting Word.

In supplying the pulpit of the First Foreign church of Hilo, my work was necessarily confined mostly to the American population, but no one who has the spirit of the Master can live there long without becoming interested in the work among the Hawaiians, Japanese, Chinese and Portuguese, who constitute a large portion of the population.

Hawaii is still a missionary field, and the men and women who are engaged in the work are worthy of the highest praise. I have never met a better set of ministers or a nobler type of Christian manhood than in Honolulu and Hilo. That there have been defects and failures in the work among the natives no one can deny; but when we remember that less than a hundred years ago the whole population of these Islands was in a condition of savagery and in captivity to priests and rulers, who were utterly depraved and under the control of the vilest passions and cruelest superstitions, is it any wonder that they show some signs of their former degradation? And is there not some evidence of divine power in a gospel which can lift men and women out of such an horrible pit of heathenism?

There is no doubt something in the climate and other conditions of tropical life which tends to spiritual apathy and indifference. The wonderful beauty of such a place as Hilo may well endanger the fear which we sometimes feel in California, and which Mr. Moody once expressed when he said: "My only fear is that this is all so beautiful that the people may not want to exchange it, even for heaven!" But, while there is a manifest tendency to worldliness and neglect of the great salvation, there is deep down in the hearts of the people a desire for the best things and a longing for a genuine religious awakening. The majority of the tourists who visit the Islands see only the outward and the material. They see the great abundance and variety of the vegetation—the flowering trees, shrubs and vines, the flaming hibiscus, the brilliant ponciana-regis, the exquisite golden shower, and the vines which climb to the tops of the highest trees, spreading out their brilliant colors, attracting attention and winning admiration—but a thousand times better than any of these external growths is the growth of grace and the fruit of the Spirit in the hearts of those who are trying, in the midst of many difficulties, to hold up the banner of our King and advance the interests of His kingdom. The kindness of our Hilo friends can never be forgotten; nor can we ever forget the scene upon the wharf when they gathered and sang our parting hymn—

1. "Sweet land of summer and of bloom,
Fair pearl of the Western sea,
Where breathes the lotus flow'rs' perfume.
Farewell, a sad farewell, to thee.

Chorus:

Farewell to thee, farewell to thee,
Enchanted land where Eden pleasures dwell.
One sigh, one tear of sorrow, 'ere I go.
One song of sad farewell.

2. Afar from thee shall mem'ries rise
Of waving plume and stately palm;
Of stars that bloom in Southern skies—
Of gales whose breath is healing balm.

3. When blooms for me the summer sun
In some far land across the sea,
Sweet visions through my dreams shall run—
Sweet memories—sweet memories of thee."

IN THE HOLY CITY.

Rev. R. B. Taylor.

When the "Grosser Kurfurst" sailed from New York harbor on the 8th of March, there were twenty-two Californians, together with several from Oregon and Washington, aboard. The fourth World's Sunday-School Convention, to be held in the "City of David" was the mecca towards which these and 800 others were going.

After a voyage of unsurpassed comfort and excellence of weather, with most congenial and inspiring companionship, "Our feet are standing within thy gates, O Jerusalem." "Jerusalem is a city that is compact together," with an estimated population of about 85,000 souls. The circumference of the wall is about two and a half miles, with some buildings on the outside. The population is crowded together in a truly oriental fashion, the streets narrow and crooked and dark. Our first view of the city was from Mt. Scopus, on the northeast, and our hearts were thrilled at the view. It is seen best, when seen at a distance. Most of the important features were familiar from previous study and our conceptions have had to be readjusted in only a few particulars. The city has been besieged 27 times, and totally destroyed three times. There are eight cities lying underneath the present one, and to find the streets on which Christ trod, we must dig down some forty feet. The hills are here, however, and though the valleys have been somewhat filled with debris and ruins, yet we can mark Mount Moriah, Mount Zion, and of course the Mount of Olives.

Two of us went before sunrise yesterday to the top of Olivet, and as we saw the sun rise over the mountains of Moab, and looked down 4,000 feet to the Dead Sea and the Jordan valley, then turned and saw the city in the morning light, with the temple area covering one-sixth of the enclosed city, it was a sight long to be remembered. How wonderful are the associations, how sacred the memories which these scenes preserve! It seems like a dream that we are here, where so much history speaks to us from the stones and where our salvation was wrought out. Selling relics and begging are the only sources of income the people have, and they are persistent in both industries. No wonder Christ wept over the city, since he was able to see the future as he stood on the mount those centuries ago.

Mr. Laurence Hutton does not seem to have exaggerated at all when he wrote: "Jerusalem is unique as a city, in which everything is serious and solemn and severe. It has no clubs, no barrooms, no concert halls, no theaters, no lecture rooms, no places of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no aldermen, no elections, no newspapers, no printing presses, no book store, except one outside the walls for selling Bibles, no cheerfulness, no life. No one sings, no one dances, no one laughs in Jerusalem; even the children do not play." The bright spot in this city, and indeed in all Palestine, is the missionary work. The Church Missionary Society has most of the work in this part. The Presbyterian church is working farther north, in Syria. There are independent missions and missionaries doing an excellent work. The Mohammedans are not accesible to any large extent, but when the time comes that they can turn to Christ without endangering their lives, there will be one of the greatest revivals in all history.

I am awakened each morning by the call to prayer, as the muezzin in the minaret of the Mosque of Omar sings the morning summons to awake and pray. "Prayer is better than sleep" is one sentence used. Ah, if the loyalty which these people show to Mohammed were shown Christ, the world would soon be evangelized.

Tomorrow the convention meets in a large tent north of the wall, not far from the Damascus gate. We are looking for a feast of fat things, but the convention cannot be so impressive and inspiring as the visit of the delegates to the sacred soil of Palestine. The land illustrates and enforces the Book, so that we shall ever hereafter have more clear and vivid conceptions of its pictures, and an augmented confidence in its historic accuracy.

Jerusalem, April 16, 1904.

SOCIETY VERSUS SOLITUDE.

Mariette Dana Barker.

Looking back nineteen centuries, we see the prophet John living for most of his days a solitary life in the wilds of Judea. His home is the rocks; his food, locusts and wild honey; his raiment, the leathern girdle and camel's hair. No companions are his, but the birds and the beasts. No voices fall upon his ear but the voices of wind and murmuring stream. No eyes look lovingly upon him, save the stars, in the quiet of the holy night. Apart from men he dwells, musing on the divine mission for which he has come into the world.

Jesus, of whom John came to teach, was a man of the people. We find him at the marriage feast and in the chamber of death; now in the temple, surrounded by listening throngs, and now in a little boat with his disciples, as he sails the Sea of Galilee. Often he turns his steps to the home at Bethany, where live Lazarus and his sisters, and when he will escape from the crowd he frequently takes with him Peter, James and John. His career, to its close, is one of ministry to the people and is marked by sweet human fellowship.

The differing modes of life exhibited by the prophet John and Jesus, the Christ, may be traced throughout the history of man, and still exist to-day. Society satisfies a social want of our natures. We crave companionship, and when deprived of it too long, we lose a certain zest in living that belongs to life under normal conditions. There are society-haters who will deny that a social want is common to all. The heathen devotee, who, in penance, shuts his eyes from light and his ears from sounds, wakes up one day to the fact that he has lost the power to see and hear. So, the man who voluntarily shuts out the faces and voices of the world around him, finally loses all sense of delight in human fellowship. The material advantages of society can hardly be overestimated. Division of labor becomes possible in community life, giving time for each man to follow his particular bent. What if every man had to be his own "butcher and baker and candle-stick maker?" Under such circumstances the arts and sciences would have fewer Raphaels, Mozarts, Miltons and Newtons. "The eye cannot say to the hand, "I have no need of thee." When all parts of the body work in harmony, each fulfilling its purpose, only then is the highest living attainable.

Intelligent life reaches its best development by means of society. "As iron sharpeneth iron," mind acts upon mind. Our best thoughts are often struck off in the rapid fire of conversation. Longfellow said:

"A single conversation with a wise man is better than ten years' study of books."

But society alone will not afford the highest development. Although the social life seems to be the normal condition of man, yet along with it he needs a measure of solitude. Only in the silent hour, shut away from society, does a man come to know himself. All that is artificial and conventional then falls away, and his real ego asserts itself. Moments of solitude bring relief and repose to over-wrought nature. Jesus himself could not endure the tremendous strain of the clamoring, beseeching, suffering world about him without the restful quiet of the garden, the wilderness, or the mountain.

The one ideal life that the world has ever known suggests to us that society and solitude both are needed to bring life to its fullest perfection.

Granville, Ohio.

Book Reviews.

"The Great Portraits of the Bible." By Louis Albert Banks. Dr. Banks has an attractive literary style and nearly everything that he gives to the reading public is well worth a reading. This is a book of sermons which is sent forth as a companion volume to the "Great Sinners of the Bible," and the "Great Saints of the Bible." It will be suggestive and helpful to the preacher and of value also for home reading. Such books as Dr. Banks sends forth cannot fail to make for better living in every home into which they find entrance. [Eaton & Mains, New York; pages 361; $1.50.]

"Siege Days." By Ada Haven Mateer. It will be a long time before people will cease to be interested in the experience which the missionaries and the native Christians had in China during the Boxer uprising. The books which have been written thereon form a modern "Acts of the Apostles," and give a twentieth century interpretation of Christianity. Among the books for reference and for inspiration this one by Mrs. Mateer will always have a prominent place. They who wish to know how the missionaries felt and acted during those trying siege days will read this book. It is a personal account of the experiences of the American women and children during the time of the siege at Peking. About a year after the ending of the siege the women and children were asked to write out the details of their lives during those weeks so that nothing of good to come from such untoward experiences should be lost. These have been woven into this volume, entitled "Siege Days," by Mrs. Mateer, one of the besieged. The book is nicely illustrated, containing pictures of a large number of the women and children. [F. H. Revell Co., Chicago; pages 411.]

"Pictures from Pilgrim's Progress." By C. H. Spurgeon. It is with much pleasure that Thomas Spurgeon gives to the public a series of addresses on "The Pilgrim's Progress" by his late beloved father. It was not known until a few months ago that these addresses existed. But the manuscripts were found, and therefore this new book which promises to have considerable popularity. It is supposed that the addresses were given at Monday evening prayer-meetings with the special purpose of edifying those who had recently entered on the Christian Pilgrimage. In the introductory address Mr. Spurgeon said: "Next to the Bible, the book that I value most is John Bunyan's Pilgrim's Progress. I believe I have read it through at least a hundred times. It is a volume of which I never seem to tire; and the secret of its freshness is that it is so largely compiled from the Scriptures. It is really Biblical teaching put into the form of a simple yet very striking allegory. It has been upon my mind to give a series of addresses upon the Pilgrim's Progress, for the characters described by John Bunyan have their living representatives today, and his words have a message for many who are found in our congregations at the present time." [F. H. Revell Co., Chicago; pages 237; $1 net.]

"Fifteen Years Among the Top-Knots." By L. H. Underwood, M. D. This is an interesting sketch of life and of missionary experiences in Korea. In 1888 Miss Lillias Horton of Chicago went to Korea as a medical missionary. Subsequently she was married to the Rev. Dr. H. G. Underwood who had been in the work in Korea for four years, and who stands today among the foremost missionaries sent out from this country. Mrs. Underwood's opportunities and experiences have been somewhat exceptional and her narrative affords quite an insight into Korean life. Not long after her arrival in that country she was asked to become physician for the queen. This brought her into intimate relations with the queen, whom she speaks of as a person of kind-hearted and generous impulses. Her assassination put an end to some very beneficent plans for the advancement of her people, among them being that of a school for the sons of the nobility. This book which shows the difficulties and hardships of the missionary field, shows also its joys. The volume closes with these significant words: "There is no more place on the mission field for the fearful and unbelieving than in heaven itself. Like Gideon's army, let the applicants be reduced till only the resolute, the consecrated, those who believe in God, the people and themselves, are accepted for this mighty privilege, this high calling. Let it only be remembered by all who would enter the Lord's army to wrest the kingdom of heaven from the rulers of darkness, that he, whose we are, and whom we serve, he who never faltered on the thorny road that led to Calvary, who trod the wine press alone, who came with dyed garments through the conflict to victory, has bidden those who profess to love him, as one of his last commands, thrice repeated, feed his sheep."

"The Atonement and the Modern Mind." By James Denny, D.D., of the United Free Church College, Glasgow, Scotland. Dr. Denny's attempt to commend the Atonement to the modern mind is one which will be welcomed by Christian people in general. Concerning the Atonement he says: "It is the most profound of all truths, and the most recreative. It determines more than anything else our conceptions of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the impulse and the law of all action, the key, in the last resort, to all suffering. Whether we call it a fact or a truth, a power or a doctrine, it is that in which the differentia of Christianity, its peculiar and exclusive character, is specifically shown; it is the focus of revelation, the point at which we see deepest into the truth of God, and come most completely under its power. For those who recognize it at all it is Christianity in brief; it concentrates in itself, as in a germ of infinite potency, all that the wisdom, power and love of God mean in relation to sinful men." Dr. Denny finds for the Atonement a divine necessity—that there is no

forgiveness possible to God without it. The New Testament, he says, "does not teach, with the naturalistic or legal mind, that forgiveness is impossible; neither does it teach, with the sentimental or lawless mind, that it may be taken for granted." What it teaches is this: "Forgiveness is mediated to sinners through Christ, and specifically through his death." Further, his declaration is that it is possible for God to forgive "only through a supreme revelation of his love, made at infinite cost, and doing justice to the uttermost to those inviolable relations in which alone man can participate in eternal life, the life of God himself—and doing justice to them as relations in which there is an inexorable divine reaction against sin, finally expressing itself in death." There is something in conscience, says Dr. Denny, which will not allow it to believe that God can simply condone sin. And the tendency to take forgiveness for granted he says "is the tendency of those who, while they emphasize the personal character of the relations of God and man, overlook their universal character—that is, exclude from them that element of law without which personal relations cease to be ethical. But a forgiveness which ignores this stands in no relation to the needs of the soul or the character of God." If God were to ignore sin, or regard it as other or less than it is, the author says that he would cease to be God. The Atonement he regards not as a spectacle but as a motive. "It is not a transaction in bookkeeping, which is complete in itself; in view of the relations of God and man it belongs to its very nature to be a moral appeal. It is a divine challenge to men, which is designed to win their hearts." While the demonstration of what God is, made in the death of Christ, is set forth as singularly suited to call forth penitence and faith in man, the necessity of it, it is said, does not lie simply in the desire to call forth penitence and faith; it lies in the divine nature itself. "That which the eternal being of God made necessary to him in the presence of sin is the very thing which is necessary also to win the hearts of sinners." All this is in connection with the statement that we dare not say that God must be gracious, as though grace could cease to be free, but that he must be himself. We have found this book the most helpful one on the Atonement which we have ever read. We commend it for reading. No review can do it justice. [A. C. Armstrong & Son, New York; $1 net.]

DAN.

I have been much interested in the discussion which has been going on in the "Pacific" between Bystander and Stuart Elliott in regard to the Pentateuch. What different conclusions different persons will arrive at after considering the same facts. It is a fact that in Genesis we are told that Abraham pursued those who had taken Lot captive unto Dan, and also that in Judges we are told that certain members of the tribe of Dan conquered Laish and then changed its name to Dan. Bystander concludes hence that some writer later than Moses wrote that part of Genesis, as he concludes that the place was not named Dan until long after the time of Moses. I was talking with a half-breed a few weeks ago, and he referred to the same facts, but he concluded that Moses never wrote any of Genesis, but that some person a few hundred years after Moses' time had written it. I told him that he had been reading Thomas Paine's "Age of Reason," for I was certain that he had learned both of the facts and conclusions from that book. He replied that he had. But he had never read Bishop Watson's reply to Paine, who tells us that the river Jordan was composed of two streams named Jor and Dan, and that when they united the river was called Jordan.

He adds that the kings of the East would far more likely be camped by the side of a stream than by the side of a city, which was so situated that it would be some distance out of their natural route on their return to the East. So, neither Paine nor Bystander may be correct in their conclusions. One thing is certain: It is that the name Dan having been given to one of Abraham's great grand-children, was known as a name long before the time of Moses; and it is not certain that either the son of Jacob, or a branch of the river Jordan was the first possessor of that name, but it may have been given to some place, now unknown, long before the time of Abraham.

M. Eells.

Twana, Washington, April 28, 1904.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

May 22.

Topic: False and True Ambitions. Matt. xx: 20-28.

In "Julius Caesar," in the famous oration at the funeral, Mark Antony puts in Brutus' mouth the charge that the dead emperor was ambitious. "But Brutus says he was ambitious, and Brutus is an honorable man," a charge which Antony denies. Notwithstanding Antony's noble tribute and Froude's in more recent times, it is the fate of that great name that it should, with that of Napoleon and Alexander, be inextricably linked with the notion of Ambition, false ambition in the meaning of our topic.

Along the same hot path the disciples were being wooed by the all-tempter, when Jesus who, though more than man, was still the ideal of the ambitious, in truth, gently rebuked them and their mother, in the words, "to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father," going on to teach that the true ambition pointed to ministry, not preferment; and to say, "whosoever will be chief among you let him be your servant."

There is an ambition that dignifies, and there is that which degrades and despoils. The Christian may assay the one, but will avoid the other. In the old textbooks of Moral Science, Ambition is termed the Desire of Power—the love of ruling—of giving the law to others—the spirit of domination, the wish or inclination to control. When this desire leads all others and ascends the throne, not only do the strongest and noblest propensities give way before it, but the basest and meanest ally themselves; the man becomes self-centered, imperious, tyrannical and cruel, when in a place of great power, he aims "to get the start of the majestic world and bear the palm alone."

Ambition, however, assumes another form and desires power not so much over the bodies and possessions of men, as over their minds. Instead of winning a world such aim to persuade a multitude, they seek to win the assent of men to principles and their devotion to causes, or they aim to inculcate in others sound sentiments and virtuous conduct. When the motive is pure and the objects high, ambition becomes a powerful stimulant to good. It was nobly ambitious for the disciples to wish to drink of the Master's cup and

be baptized with his baptism, but not to ask for these first; to seem only to desire to sit on his right and left hand in glory was falsely ambitious.

Not to be ambitious in the best sense, not to aspire, not to strive after our best and long to do so, is fatal to our truest ends. "He builds to low who builds beneath the clouds." True ambition exalts the life and wafts it Godward. It is a plant that like the violet "seems to die; yet can its azure angel lift it still to meet the coming springtime as before." True ambition is humble and self-depreciatory while all the while it hitches its wagon to a star." It is not like the wise men of Athens whom Socrates questioned; who knew nothing, but thought that they knew; rather it is like the sage himself, who deemed himself wiser than all others because conscious that he did not know he did not think that he knew.

The Babel builders of Holy writ are good ensamplers of the unwisely ambitious. They sought to build a temple to pierce the clouds. They went too far, and Jehovah rebuked their impious zeal. In "Paradise Lost" it is Satan's ambition that caused his fall. Ambition to be as God, knowing good an evil, hurried man to his fall. Prometheus was bound to a rock and made a prey for a vulture because he stole fire from heaven and gave it to man. Though, of course, there is another side to the teaching of this myth. Unrestrained ambition stops at no lengths, hesitates at no cost, and often refrains from no crime to attain its ends. It is the deepest of sins, as it is one of the mind, and is as much worse than the sin of sensuality as the mind is nobler than the body.

All the world conquerors of history have been more or less stained with this sin. Many Bible characters, the same: Abimilech, David, Amaziah and the sons of Zebedee among others. Our Lord censured the Pharisees because they desired to walk in long robes, and loved greetings in the markets and the high places, in the synagogues and the chief rooms at the feasts. What Matthew Arnold calls the "Secret of Jesus" is a thrust at this root of sin. "Whosoever will come after me let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's the same shall save it."

Ambition is a sin of noble minds. It is said that the most aspiring have often because of it become the most contemptible. Cardinal Weelsey, in Henry the Eighth, counsels Cromwell in well known words:

"I charge thee, fling away ambition;
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by it?
Love thyself last; cherish these hearts that hate the;
Corruption wins not more than honesty."

There is a true ambition, a child of aspiration, which links itself with truth and lowliness and excellence and God. It spurs to worthy endeavor and is inspired by the Holy Spirit. It is a disciple of the cross and it seeks not its own. Such be yours and mine.

The Rev. Edwin H. Hadlock, who came to California a few days ago for field work among the Christian Endeavor Societies, was for five years pastor of Olivet church, Springfield, Massachusetts, having resigned from the pastorate there recently. Mr. Hadlock expects to remain until after the State C. E. convention. He occupied the pulpit at Benicia the first Sunday of this month. His work this month will be in Southern California.

WEST SIDE CHURCH OF PASADENA.

Tuesday, the 26th, marked the second "red letter" day of this new church. The first its birthday. This the double council of recognition of the church and its pastor, the Rev. John Andrew Holmes, late of Toledo, Iowa. The morning session was given to the hearing why a new church organization was deemed advisable, to the history of the organization, its present status, and its creed and covenant.

In the organization the church followed closely the council manual, so that there was no question as to its Congregational foundation.

Why another church in Pasadena where three churches of our denomination exist, we answer as follows:

The first church was located in the southwest part of the city, one mile from where the center of the city is now located. The North church, a mile and a half north of the center. Lake Avenue, the same distance east. It has been evident that Congregationalism was

Rev. John A. Holmes, Pasadena.

losing heavily by reason of no central church. The question has been one of deep concern to all Congregationalists. How and what to do was finally decided by a vote in the First church, by a majority, to move the First church to the center, to which a strong minority objected. Their ground of objection being first, that we by abandoning the field occupied for fifteen years by the First church meant to abandon by far the

best field in the city, not excepting the central location. Second, the minority represented those who had put into the First church property, building and lot, two-thirds of the original cost, $30,000, and they were ready to undertake the responsibility of sustaining a church at the old homestead and continue to cultivate the field where so much faithful seed-sowing had been done and where every precious harvest had been gathered for God. After many pros and cons, the First church offered to sell to the minority their equity in the property on the corner of California St. and Pasadena avenue for the sum of $10,000.

October 2d the minority members met for council and decided to proceed to organize a Congregational church. They employed Rev. F. J. Culver, field missionary, one of the number to lead in the prosecution of such organization. Soon after a permanent organization was effected and committees appointed. Weekly meetings were held in the homes of interested ones.

On Dec. 31st, 1903, the trustees of the West Side church paid to the First Congregational church the sum of $10,000 and received a deed and a clear certificate of title, free from all incumberance, of the church and property so long occupied by the First church. Sunday, January 3d, 1904, the West Side church held its first services in the old-new church, with Rev. D. D. Hill, the first pastor of the First church, in the pulpit, assisted by Rev. F. J. Culver, who received into membership those who had signed the covenant and then declared the West Side Congregational church fully organized. The new church had invited Mr. Hill to act as permanent supply until such time as they should secure a pastor. This position he filled in a most exceptional way for two months. He was peculiarly fitted to become the acting pastor, when he was so much beloved and so intimately acquainted with the field and its peculiar needs. The church was also very fortunate to have among its numbers the field missionary, whose well-known ability as an organizer inspired the people to go forward and under his leadership they accomplished more in a brief time than it would have been possible to have done otherwise. Before two months of its life had passed the church gave a call to the Rev. John A. Holmes to become its pastor for one year with a view of permanacy. He accepted and entered on his work March 1st.

The heartiness with which the membership of the new church assumed the great responsibility and entered up their work, has been greatly blessed of God. The attendance at the regular Sunday services and Sunday-school, Christian Endeavor and Ladies' Union, has been a surprise to the most sanguine. Ninety-nine members have been received into fellowship. Three of these have been called to the church on high, leaving present membership of ninety-six; but ere this is in print twenty more will be received, thirteen by letter and seven on confession of faith, which will make our total membership one hundred and sixteen. Many others have already signified their intention of casting in their lot with us, even from other denominations. The church was happy in the choice of a name—West Side. It localizes the church and thus interests many who otherwise would not be drawn to us.

The Ladies' Union, which includes the Aid, Home and Foreign Missionary society, has an enrollment of sixty. The Christian Endeavor (Senior) forty-two. The Junior, thirty-four; and girls' missionary society twenty-seven. The Sunday-school has over two hundred names on its roll. The current fund budget is fully pledged for the year. The ladies have already raised over $300, carpeted the lecture and Sunday-school room, and tinted the walls. The church is a veritable bee-hive of activity, and has a unity and harmony that is a joy to behold. The evangelistic spirit is everywhere felt and God is richly rewarding the most humble worker.

A most hearty and unanimous recognition was given the church by the council.

The afternoon session of the council called forth a goodly audience to listen to the statements of the pastor, Rev. John A. Holmes. He, like the church, is both new and young; a newcomer to the State and only 29 years of age. His physique is that of an ideal football man, but his spirit is that of the Master. He is a college and seminary graduate.

It was refreshing to hear this concise statement of his theological views. He did not profess to have settled all questions. He has faith in himself that he can grow in grace and knowledge of his Christ, in whom he believes without question. To the cross the world must come if they find redemption. He cannot see how there can be salvation from sin without there being a punishment for sin. It rejoices the heart to find young men coming into the ministry fresh from Yale and Andover Seminaries who, like Mr. Holmes, say: "I have not had time to delve in the speculative lore of the day. "I felt if I was to preach the gospel my first business was to know the fundamentals of that gospel." To him the Bible is the word of God and contains a message to sinful man, unto salvation. He is original, thinks for himself, is proving a genial and wise pastor, readily takes suggestions, yet has an opinion of his own, as the scribe of the council recorded it. The council enjoyed the examination of Mr. Holmes and each other and unanimously congratulated the church in its choice of a pastor and gladly recognized him as the pastor of the West Side Congregational church.

The evening program was an enjoyable one. The usual hand of fellowship and charge to pastor and church were given, with the additional of greeting in behalf of the West Side residents, by Rev. Robert Burdette. The ladies served a noon and evening luncheon and all were ready to sing, "I love thy church, O God!"

AN ORDINATION AT RIO VISTA.

A very interesting council was held at Rio Vista on Thursday, May 4th. There was only one unpleasant feature about it, which was that out of eleven churches called only three responded, and but one of these had a delegate present. It was just as convenient for the pastors and delegates of the churches who were absent to reach Rio Vista as it was for those who were present. The good ladies of the Rio Vista church had prepared a fine lot of the best chicken pie ever made and when the hour came to partake of it only three ministers were present to show their appreciation. Fortunately they were men of powers of adaptability. But seriously we cannot expect other people to be impressed with the excellence of our methods when we treat them carelessly. The occasion of the council was the ordination of Mr. Herbert R. Livingston, a graduate of the last class of the Pacific Seminary. The minority of the council who were present voted to proceed with the work subject to the approval of the church which had called the council. Rev. C. C. Cragin, the last pastor of the Rio Vista church, made an admirable moderator, and Rev. Seneca Jones did the work of scribe just as well as if he had not been so

unfortunate as to be brought up in the Methodist church. Mr. Livingston's paper and his answers to the questions that were asked showed him to be a young man of excellent caliber, well trained, sound in the faith and yet watching for every new and helpful light upon the revealed word of God. The council were unanimous in their approval of the examination, and the ordination services were held in the evening with an excellent audience present. The moderator presided. Rev. C. C. Cragin conducted the opening exercises. Dr. Adams preached the sermon; the last pastor of the Rio Vista church made the ordaining prayer; the pastor of the First church in San Francisco gave the charge to the pastor; Rev. C. H. Stevens of Martinez the right hand of fellowship, and Rev. Seneca Jones of Crockett the charge to the people.

Church News.

California.

San Francisco, Richmond.—Two persons were received to membership Sunday on confession of faith.

Pasadena, First.—Seven members were received by letter Sunday, May 1st. Ground was broken April 26th for the new building amid great rejoicing on the part of the congregation.

Haywards.—At the recent annual meeting there was a substantial increase in the salary of the Rev. B. D. Naylor, the pastor. The church faces another year in a very hopeful spirit, encouraging reports having been made in all departments of the work.

San Francisco, Ocean View.—The young people are manifesting enthusiasm in organizing a Christian Endeavor Society, which will hold meetings every Friday evening. The Sunday-school is growing steadily, and the number present at the regular preaching service last Sunday was greater than at any other service held during the past two years.

San Francisco, Sunset.—The pastor invited fifty men to be his guests at the church Tuesday night of this week, to "listen to a lecture by an Arctic explorer, eat home-made doughnuts and coffee, and extend the glad hand generally"—so said the invitations. A military club has been formed among the boys. The Sunday-school is progressing; the outlook is hopeful.

San Francisco, Bethlehem.—Sunday, May 1st, five were received into the fellowship of the church on confession of faith. The day was observed as the second anniversary of the pastorate of Rev. J. A. Hollars. Good audiences were in attendance both morning and evening, the evening audience filling the house. During the present pastorate 38 have been received into the church, and a bright future seems to be assured for the third year.

Campbell.—The annual meeting of the Campbell church was held recently. As it was the fifteenth anniversary of the organization of the church, the pastor had made an effort to celebrate the occasion with a special program, and it was a great disappointment to all that illness prevented his attendance. In his absesnce, Rev. Wm. Windsor, the former pastor, presided in his usual felicitous manner. Mr. Atkinson's report was read. It was a paper full of courage and cheer, with hopes and aims for even better things in the coming year, and an appeal for earnest co-operation on the part of the church. The reports of the clerk and treasurer were highly satisfactory and showed growth in all the various departments of the church, the Sunday-school particularly reporting largely increased attendance. A message of sympathy and affection was sent to Mr. and Mrs. Atkinson, with the hope that they may soon recover their accustomed health and resume the work in which they have so heartily engaged.

Etna Mills.—About twenty-eight years ago a few ladies of this place organized the Etna Ladies' Aid Society, pledging themselves to work for the best interests of the community, and, as soon as possible, to assist in the building of a church. After six years of patient waiting and earnest endeavor they saw the Congregational church of Etna constructed—a monument to their faithfulness. They have since built and furnished an excellent parsonage. And yet, during these twenty-eight years of work for the church, they have preferred to remain a separate organization. Since the coming of the present pastor and his wife they have felt that the society that had been of such vital assistance to the church in the past could aid us still more by becoming one of our church organizations. With this thought in mind the pastor presented the matter to the ladies last week and they gladly complied with his suggestion. This is encouraging because it accomplishes what was considered a few months ago one of the impossibilities. Another thing that means a great deal, we hope, in the future of the work here, is the change in the method of raising the church expenses. Heretofore the offerings went entirely to defray the running expenses and the minister's salary was gathered each month by a collector going round from house to house. Now the Ladies' Aid has assumed responsibility for the running expenses and the minister's salary is to be raised by annual pledges, to be paid, as far as possible, as a weekly offering at the church. The plan began with the first of this month and promises well.

Pasadena, West Side.—Last Sunday was a day of joy to this new church, when eight young people entered into covenant on confession, and twelve were received by letter. Others were to come, but could not be present. We must attribute the great success that has attended the formation and growth of this church to the obedience of two passages of Scripture. "Thy will be done," and "In honor prefering one another." Each member seems ready to fall in with the suggestion of another most readily trusting that their way may be more in accord with the spirits leading. The church feels that the pastor was sent of the Lord. They have found in Mr. John F. Barns an exceptionally capable clerk, who looks to the business of the church as being just so important as if it were a manufacturing establishment for watches. The superintendent of the Sunday-school is Prof. J. D. Graham, principle of our city schools. Up-to-date methods are put to work. The Sunday-school grows. Yet with all the wisdom of the organizers and efficient officers little could have been accomplished had it not been for the unit of co-operation on the part of the ladies. Sixty women, acting as one in consecrated Christian work makes a host that God loves sto honor. Their service is telling on the community by their systematic calling, seeking to know their neighbor. Their wisdom on the Board of Trustees, on canvassing committees, their hospitality to strangers and invited guests after church services and at other all-day missionary meetings, show clearly what can be accomplished when once a church awakes to its possibilities. The electric cars now pass the church and bring the west side of the

city into convenient communication with the rest of the city. It has stimulated building and property and in the rapid growth that is apparent the West Side church will find opportunity for service to the Master.

Nevada.

Reno.—Eight persons were received to membership Sunday. Arrangements are being made for the recognition of the new pastor, the Rev. Mr. Mears, on the 23d. Among the persons expected to be in attendance is the Rev. Dr. J. D. Kingsbury of Salt Lake, who has now the superintendency of home missionary work in Nevada in connection with that of Utah, Arizona and Southern Idaho.

NOTES AND PERSONALS.

The Ladies' Auxiliary of the Y. M. C. A. will give an excursion to Mare Island Navy Yard on May 19, 1904. The steamer General Frisbie has been chartered. Tickets (round trip), $1. A good time is assured.

Rev. W. H. Scudder and son of Berkeley, who have been ill for some time with typhoid fever, were taken last week to Fabiola Hospital in Oakland. The origin of this sickness has been found to have been defective plumbing and sanitary surroundings were deemed essential for the sick ones. Mrs. Scudder desires us to state in The Pacific her appreciation of and gratitude for the sympathy and helpfulness of many friends during these weeks of affliction.

We had a pleasant call Tuesday from Mrs. W. A. Hughes of Edison, Washington, who was on her way to Tahoe, where she will teach school for a few months. Mr. Hughes resigned the pastorate recently at Edison, and will do supply work for a time, taking up the regular work again in Washington a few months hence. Mrs. Hughes goes to Tahoe especially for the benefit which it is thought will come to her in the way of health, from the climate of that region. For many years a successful teacher in the academy at Belmont and elsewhere, she is at home in the school room.

LOS ANGELES ASSOCIATION.

Those who attended the 13th annual meeting of the Los Angeles Association are sure that the good people of the Bethlehem church, with whom we broke bread, are "given to hospitality," for from the opening of the session to the close we were made to feel most delightfully at home.

Pastor Bartlett's dream is rapidly materializing, as the commodious new men's hotel will soon be completed. Among the many good things were papers on "Why I Study the Bible," "The Bible in the Home," by a layman, and "The Bible in the Public School," by Mr. Dorland.

Mr. Davies: "I study the Bible because it contains a history of the beginning of things; it gives the account of the creation, the origin of the race and of sin and redemption. We are more indebted to the Jew than to any other people. From the Greek the world received art and poetry, from the Roman law and order, but from the Jew religion. Literary men acknowledge their indebtedness to the Bible. Hall Caine says that his principal works are an attempt to restate the Bible stories. The Bible is true to life and never makes sin appear beautiful."

The speaker on the Bible in the home said: "The way to have our children become Christians is to have the family altar in the home. I do not like to see a clean Bible on the center table; it looks as though it was used only as a receptacle for tax receipts and not as a guide book for daily living.

Mr. Dorland: "The Bible must be kept out of our schools, say the Infidels, Rationalists and Agnostics, because they want no religion; the Jews and the Buddhists object because of the kind of religion, and the Romish church protests because 'it is not the right of the State but the Church, to educate the children.' We do not want theology taught, but we do want good citizenship, which includes reverence for God, respect for parents, charity, purity and chastity. The Bible is needed because it sets forth a way of life. Selections might be made comprising the Sermon on the Mount. Some of the Psalms, Paul's epic on Love, to which no one would object; and the promise abides that God's word will not return unto him void."

Mr. Edwards, Moderator: "There is no law or statute prohibiting the reading of the Bible in the schools, only that sectarianism shall not be taught. In one of our towns not only is the Book read, but there is a Y. M. C. A., and a Y. W. C. A. in connection with the school. The best teachers feel that secular education is not doing what it ought to for our youth, and that the Bible is needed to carry education up to the highest point."

Mr. Lawson: "We must talk less about religious education and more about educating men. In a near-by town there was prepared a book of selections arranged by a committee composed of Protestants, Jews and Roman Catholics, and it meets all needs admirably."

Mr. Boller: "If the parents have convictions upon the subject those teachers who feel inclined to give Bible truth will feel supported in their effort."

Dr. Meredith: "I feel the force of the truth that God expects a thousand times more than parents teach their own children."

Reports from the various fields were very encouraging, especial emphasis being placed upon the work of the Sunday-school by Superintendent Case as to its growth and helpfulness. "Only two things are lacking to make this a Paradise—the Bible in the homes and the Holy Spirit in the hearts of the people."

Mr. Rowell: "The Church, like Hannah of old, is feeling her need of spiritual children. We must teach vital truth till there comes a crisis in the life. Only one-half of the gospel has been preached, for we need to be not only soul savers, but men savers, and the body is a reality. Christian Science is a reaction from a gospel that ignored the body in its seeking for the soul; as Unitarianism was a reaction from an orthodoxy which ignored the humanity of Jesus. We must not only bring people to Christ, but bring them so they will stay with him."

Mr. Conry: "I fear we lay too much stress upon reforming men; let us teach them that God will reform them. Do not criticise another's method of work, since our work is not to find fault but to win men." Mr. and Mrs. Conry sang, "Tell Mother I'll Be There," one of the songs popular in the concert halls of the city. Mr. Conry uses the stereopticon in his meetings, and after six months of labor as lay evangelist, is full of hope and cheer. He is praying for money to equip an automobile outfit with which he and his gracious wife can go into the "highways and hedges" among the workers in the fruit

farms and hop gardens, and with picture and song tell the gospel story.

Miss Harwood, of the Japanese Mission, said: "During the past year we have had 350 Japanese in our school, but all over twenty-one years have been called home to go into the army as three years' service is required. Four thousand years ago two brothers separated in the East, and when, in 1848, some Japanese came here, it was the meeting of the descendants of these two brothers. They came for gold, 150,000 of them, but many of them found the Pearl of Great Price."

Mrs. Findley of the Chinese Mission said: 'Do you ever make a real Christian out of a Chinaman?' we are often asked. I will let one of their own number tell you": "I was a teacher of Confucius, but the change in one of my countrymen has made we want to be a Christian; he does not get angry any more; he is always happy; when his house burned down he still happy. So I want to know this Jesus religion to take home to my family." In our small school we raised last year $726 for Missions, the third largest amount raised by any Y. P. S. C. E. in the world."

Mr. Bartlett of Bethlehem church: "There have been 74,000 men in our bath house during the last three years and fully one-half were Japanese; they are the most cleanly of the foreign people. We will soon have fifty-two new rooms in our hotel and we hope you will send all the men to us; they will be better off than in a lodging house in town. We are improving in morals in our neighborhood since it is an unusual sight now to see any one 'rush the growler.'"

Note: This report of the Los Angeles Association ends abruptly here, the one reporting it having overlooked one of his pages in forwarding to us.—Editor.

Oregon Letter

By George H. Hines.

The East Willamette Association met with the Salem Central church last Tuesday at 2 p. m. Rev. R. T. Cross was elected moderator, Rev. E. S. Bollinger, assistant moderator, and Rev. G. W. Nelson, registrar and treasurer. Ten churches were represented by thirty-one delegates and seven pastors. In addition, Rev. H. N. Smith, of the C. S. S. & P. S., and Rev. Cephas F. Clapp, superintendent of the C. H. M. S., were present as corresponding members, likewise Rev. D. Errett, of the Christian church, and Rev. Wm. Robertson, and your correspondent. Rev. G. W. Nelson, Rev. W. C. Gilmore, and Rev. R. T. Cross, upon presentation of proper credentials, were elected members of the Association. The general topic of the Association was "The Living Church Today." Sub-topics, "The Living Church and Its Pastors," Rev. G. W. Nelson; "The Living Church and the Sabbath," the subject of general discussion; "The Living Church and Public Worship," by Rev. W. C. Kautner; "The Living Church and the World," by Rev. R. T. Cross; "The Living Church and Our Country," by Rev. E. S. Bollinger; "The Living Church and Our Children," by Rev. W. C. Gilmore; and at the closing session, "The Living Church and the Holy Spirit," consisting of songs, prayers, testimonies and addresses by Rev. R. F. Cross and Rev. C. F. Clapp. The program was an admirable one, in that it was not crowded, giving ample room for discussion and interchange of views drawn from experiences, thus being peculiarly helpful and suggestive. The Rev. E. F. Green preached the Associational sermon, and it was a strong plea in behalf of clinging to Christ as the chief corner-stone of the Christian religion; and, furthermore, giving needed emphasis to the justice of God as well as his mercy.

Reports from the churches were very encouraging, showing commendable growth in all directions. Mr. Mark Munson, for a number of years a faithful and earnest worker, was examined as to fitness for being licensed to preach, and reported favorably. The next meeting of the Association will be with the Hubbard church.

The "Woman's Missionary Hour," under the leadership of Mrs. J. A. Morrison, was largely attended, and exceedingly interesting, the principal paper, "The Church and the World," being given by Mrs. J. B. T. Tuthill.

A most attractive feature of the Association was the singing by Rev. E. F. and Mrs. Green, of the Corvallis church.

The spirit of fellowship manifested by the First church towards the smaller church was most delightful and encouraging, the ladies of the latter providing the meals at noon and evening in a hall near by the Central church on the second day. The First church, Salem, is getting its building operations well in hand. Plans and specifications have been drawn and adopted and bids will be solicited during the next week or two for the erection of the edifice.

The Salem Young Men's Christian Association has made substantial progress during the year past. The present membership is 214. The enrollment and attendance have been nearly fifty per cent better than for the preceding year.

Rev. R. T. Cross has resigned the pastorate of the Eugene church. He will remain in Portland until fall. While he may preach occasionally, as opportunity offers, he has no idea of considering a pastorate for several months. He feels that he needs a good rest.

The Oregon City Congregational church sustained a great loss last week by the death of Mrs. Jane Elizabeth Rands White. She was born in Illinois in November, 1851, and removed to Iowa in childhood with her parents. She was married to F. F. White in 1878, and that year came to Oregon, settling, with her husband at Oregon City. Soon she became identified with the church, of which Rev. G. A. Rockwood was then pastor, and having a well-developed musical gift, became organist and chorister, which position she held most acceptably most of the time until nearly one year ago. She was one of the original seventeen members of the second Y. P. S. C. E. organized west of the Cascade mountains, was the first vice-president and the second president of the society. She was also superintendent of the primary department of the Sunday-school for more than five years. The disease which caused her death attacked her about a year ago, compelling complete rest from all church work in which she took so deep an interest. And then she patiently and bravely awaited the end, much of the time enduring great physical suffering.

A large audience was present last Sunday evening at the Forest Grove Congregational Church to

listen to the illustrated lecture on Rev. C. M. Sheldon's book, "In His Steps."

President W. N. Ferrin, of Pacific University, left last Thursday for the East on important business connected with the college, which will probably require about all his time until commencement.

It seems that an effort is being made by Rev.A. Robinson, of the Presbyterian church, to open a "Presbyterian service" at Forest Grove. The committee on Comity of the State Association of the Congregational churches of Oregon have sent a protest against such a movement to the proper authorities of the Presbyterian body. What the result will be remains to be seen.

Mrs. Sarah Glenn Newbill Kemp was one hundred years old on April 22d, and her centennial birthday was appropriately celebrated. Five of her nine children survive her, several of whom are members of Congregational churches. Mrs. Kemp was born in Virginia, was married to William Kemp March 14, 1828, and removed to Missouri in 1831. With her husband and seven children she started across the Plains to Oregon in May, 1852. She is a woman of surprising activity for one of her age. While her sight and hearing are failing, she can move about the house without assistance. Her daughter, Mrs. Kate Adair, is a member of the Oregon City Congregational church, and Mrs. Martha M. Adair and Mrs. Sarah E. Ripperton are members of the First church of this city.

A recognition council in connection with the newly organized Pine Grove Congregational church, in Hood River Valley, will be held on May 11th.

Three new members were added to the First church this morning at the communion service, two on confession of faith and one by letter. Rev. R. T. Cross assisted Dr. House in the celebration of the Lord's Supper.

Portland, May 1, 1904.

Washington Letter.

By I. Learned.

The thirteenth annual meeting of the Northwestern Association was held in the new city of Bellingham at 2 p. m., May 3d and 4th. The theme of our program was "The Kingdom of God."

Rev. Robert H. Parker of Machias was chosen Moderator and Mr. C. H. Gray of Everett was elected scribe. The general theme was subdivided into several heads; as "The Kingdom of God Is in the Midst of You," "Thy Kingdom Come," "I Must Preach the Kingdom of God," and "His Kingdom Ruleth over All" —these and the discussions occupied the five sessions of the day and a half we were together.

"The Kingdom of God Defined" was the subject of an excellent and very thoughtful paper by Rev. Wm. Orr Wark, pastor of the First church, Bellingham. "The Laws of the Kingdom" were discussed by Rev. Wm. M. Morse of Ferndale. "How May the Kingdom Be Entered?" was a query answered by a paper from Rev. H. Edward Mills of the Edgewater church, Seattle. Mr. Mills was not able to be present, but his paper was so thoroughly prepared and written that it was readily given to our audience by Rev. J. T. Nichols, registrar of the Association.

The evening session, after a brief praise service, was opened by "Words of Welcome," by Mr. Geo. E. Brand of the local church. This was followed by a sermon upon the "Progress and Coming of the Kingdom of God," by Rev. J. Merton Smith of Vancouver, B. C.

Wednesday morning, opened by a discussion upon some of the methods used in answering the petition, "Thy kingdom come." "The Church, a Bible School," was an address presented by Mr. James Lynch, assistant pastor of Plymouth church, Seattle, and superintendent of that Sunday-school.

Rev. H. C. Mason of the University church, Seattle, gave an address on "The Pastor a Teacher of Teachers." "The Sunday-school as an Evangelizing Force" was presented by Superintendent Samuel Greene, as seen through the missionary work of the Congregational Sunday-school Society, and "Our Home Missionary Interests," as developing along the lines of the coming kingdom. The matter of a State Home Missionary Society was voted as considered worthy of favorable commendation to the State Association.

Principal Taylor of Puget Sound Academy gave a well received and practical paper upon "The Educational Value of the Bible."

Two papers of the afternoon of the second day were "Pastorates—Their Brevity; Who is Responsible?" and "Some of the Consequences of Brevity." The former was by Rev. C. E. Newberry of Coupeville, and the latter by Mr. Frank S. Bayler, son of Rev. Dr. Frank T. Bayler of Denver Colorado. The reports from the churches indicated great progress in our church life and activities. Much of this is due to our large immigration and the industry of our churches and their pastors. "Our Larger Parish" was the theme of the closing evening by Rev. W. W. Scudder, Jr., and "An Evangelistic Ministry," by Rev. S. M. Freeland. This church at Bellingham has secured a masterful man in their present pastor, who has already gotten the hearts of the people of his church and many who hitherto have not been frequenters of this or any other church. They now have a grand pipe organ, the second among all of our Congregational churches in the State. The Association was most royally treated in the matter of entertainment, for which resolutions of grateful acknowledgment were adopted. Five new members were on May 1st received into the fellowship of the West Seattle church, of whom three came on confession.

Pastor Orr has recently been giving a series of sermons on "The Four Gospels," completing the same last Sababth evening. They have brought out excellent evening audiences. This church has now a garden as an institution and is intended as a suggestion for the people of that community to improve their grounds as to beauty and neatness.

Seattle, May 7th.

A beautiful little book has just been placed in the Y. M. C. A. library, which every young man should read. It is by Henry Van Dyke—one of the finest writers in America today. The book contains three addresses entitled, "Joy and Power," "The Battle of Life" and "The Good Old Way." The addresses have a virility and optimism about them that will be like mountain ozone to the reader.

THE NATIONAL COUNCIL.

The sessions of the National Council of Congregational churches in the United States, will be held in Des Moines, Iowa, Oct. 13-20. All the Home Missionary societies, including the Congregational Educational society, the Congregational Home Missionary society, technically so-called, the Congregational Sunday-School Publishing society, the American Missionary Association, and the Congregational Church Building society will meet with the Council, assigned to special session for their reports, addresses and business, respectively.

Sectional meetings will be held. This is a new feature and is made necessary by the nature of the extended program. The American Board, whose meeting will be held at Grinnell, Iowa, Oct. 10, will adjourn Thursday noon, Oct. 13, in order that the delegates may go by special train immediately to Des Moines, and the opening session of the Council will begin promptly at 4 o'clock p. m. The theological seminaries will be officially represented and such colleges as were Congregational in origin and history will be represented also, some of whose presidents and professors have been assigned to the program.

No such representative Congregational body has ever before been held. The situation is therefore an entirely new one to Congregationalism. The Council and its co-operative organizations will approach quite nearly in many respects to the General Assembly of the Presbyterian church, the General Conference of the Methodist church, and kindred national organizations, more so than any delegated Congregational body hitherto held.

The American Board, the Congregational Home Missionary society and the American Missionary Association, usually hold very large meetings separately.

A prominent feature of the Council will be a discussion of the proposed "Plan of Union" of the Congregational, Methodist Protestant and the United Brethren churches.

The dominant theme of the popular addresses will be "The True Revival of Religion in the Churches," as it refers to the individual, the community, the nation and the world. The program progresses toward a climax, and the various missionary societies are fitted into the arrangement of subjects in logical relationship.

Industrial problems will be considered, not only by specialists from among Congregational teachers, but by representatives also of labor organizations, the United Garment Workers and the Railway Conductors being represented by their secretaries.

The Council sermon will be preached by the Rev. Alexander McKenzie, D.D., of Cambridge, Mass. The list of speakers so far arranged includes the Rev. A. H. Bradford, D.D., the retiring moderator of the Council, the moderator-elect, President H. C. King, D.D., of Oberlin College, President W. D. McKenzie, D.D., of Hartford Theological Seminary, Prof. J. W. Platner, D.D., of Andover Theological Seminary, Rev. Charles R. Brown, D.D., of Oakland, Cal., Rev. H. H. Proctor of Atlanta, Ga., Rev. Oliver Huckel of Baltimore, Md., Rev. DeWitt S. Clark, D.D., of Calem, Mass., President George A. Gates, D.D., of Pomona College, Claremont, Cal., President W. F. Slocum, D.D., of Colorado College, Rev. Lyman Abbott, D.D., of New York City, Rev. Henry A. Stimson, D.D., of New York, Rev. John S. Penman, Bangor, Me., Rev. Albert H. Plumb, D.D., Boston, Mass., Rev. Sydney Strong, D.D., Oak Park, Ill., Rev. H. C. Herring, Omaha, Neb., Rev. Washington Gladden, D.D., president of the American Missionary Association, and President Cyrus Northrop of the Congregational Home Missionary society and president of Minnesota State University, Minneapolis.

SACRAMENTO VALLEY ASSOCIATION.

The Sacramento Valley Association held its annual meeting at Lodi May 3d and 4th. Rev. J. A. Benton as moderator. This Association covers twelve counties and includes a large number of widely scattered and home missionary churches. The attendance was not large, but a good program was carried out. Supts. Harrison and Singer were present and the work of foreign missions was presented by Rev. R. C. Brooks of Oakland in an able address.

Papers prepared by Revs. F. E. Dell and J. H. Harwood on "The Church and the Saloon" were read by others in their absence. Supt. Singer gave an address on "Preachers and Preaching." The sermon was preached by Rev. H. F. Burgess. Dr. and Mrs. Chamberlin spoke on "The Church Developing Itself in Spirituality," and Rev. R. H. Sink spoke on "Points that Need Emphasis in Our Preaching." Dr. J. A. Chamberlin was elected Association delegate to the National Council. Rev. G. H. DeKay was elected registrar. The place of the next spring meeting will be at Sacramento.

BE STRONG.

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on. Tomorrow comes the song.

—Selected.

The Nation's bill for alcoholic and other stimulating beverages for the fiscal year ending June 30, 1903, at retail cost, at $1,451,633,379, and the average annual cost for the past five years as $1,293,903,358. Assuming that the population of the United States during the fiscal year aggregated 80,372,000, the record shows an expenditure for stimulants of $18.15 for each inhabitant. Coffee, tea and cocoa are, however, included in the stimulating drinks. These cost $208,690,261—about one-sixth the cost of the alcoholic stimulants consumed, but their volume aggregated nearly one-fourth more gallons than the total quantity of beer, spirits and wines drunk during the year. The total revenue of the United States Government in 1903 from spirituous and malt liquors, licenses, etc., was $179,501,328, which represents a tax equal to $2.24 per capita of the population, or $11.20 for every family of five persons.—American Grocer.

A Newcastle man, who seldom attends church services, was persuaded to hear a sermon last Sunday, and was much impressed. "You are never too old to learn," he remarked confidentially to a friend. "Now I always thought Sodom and Gormorrah were husband and wife and I find they are nothing but cities."—Am. Weekly.

WORN TO A SHADOW.

When there is a falling off in flesh in woman or man there is "something wrong." And that something wrong is generally a loss of nutrition due to disease of the stomach and the other organs of digestion and nutrition. Sometimes this loss of flesh is accompanied by variable appetite, but in many cases the appetite does not fail and there may be a constant desire to eat. Languor, nervousness, irritability, sleeplessness, are symptoms often associated with this loss of nutrition and falling off in flesh.

Doctor Pierce's Golden Medical Discovery cures disease of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of food so that lost flesh is regained and the physical health re-established.

"I had suffered from indigestion and only those who have suffered from it know what it really is," writes Mrs. M. J. Fagan, of 1613 East Genesee St., Syracuse, N. Y. "I had had severe attacks of headache and dizziness, with cold hands and feet; everything I ate distressed me, bowels were constipated and *I was growing very thin and nervous.* I cannot half express the bad feelings I had when I commenced taking Dr. Pierce's Golden Medical Discovery. I took nine bottles of the 'Discovery' and have taken several bottles of Dr. Pierce's Pleasant Pellets. I commenced feeling better with the first bottle and kept on improving. Now I am so greatly improved in health my friends often speak of it. I most heartily recommend these medicines to all suffering as I was."

The People's Common Sense Medical Adviser, in paper covers, is sent *free* on receipt of 21 one-cent stamps for expense of mailing *only*. Address Dr. R. V. Pierce, Buffalo, N. Y.

The Promises.

Why should we pare down the promises of God to the level of what we have hitherto experienced of what God is "able to do," or even of what we have thought he might be able to do for us? Why not receive God's promises, nothing doubting, just as they stand? "Take the shield of faith, whereby ye shall be able to quench all the fiery darts of the wicked;" "He is able to make all grace abound toward you, that ye, always having all sufficiency in all things;" and so on, through whole constellations of promises, which surely mean really and fully what they say.—F. R. Havergal.

"The men who can stop drinking when they get ready usually stop because there are no saloons in the grave."

Eight Golden Rules.

1. Stick to the truth; simply and sincerely do what is right.
2. Never join in anything in which you cannot look up and say, "Bless me in this, O my heavenly Father!"
3. Try to be kind and forgiving, both to friends and foes.
4. Speak no evil of others under no circumstances.
5. Watch against anger.
6. Deny yourself indulgences, especially in laziness.
7. Keep down pride; allow none but humble thoughts of self.
8. Pray. Pray every day, for in prayer is your greatest safety.—

The Cleveland Leader is an independent paper and speaks with the greatest freedom on the saloon question. It desires to know why the victims of the open saloon in that city on Sunday should be arrested and fined and the saloon-keepers allowed to go free. The families of these drunken men are dependent upon their wages for the necessaries of life. Yet the saloon-keepers, who violate law, retain the money of their victims, without paying a cent of it for fines. As long as liquor dealers control municipal elections, this injustice will prevail.—Exchange.

You will never be able to destroy an evil until you can make it obnoxious. There are no decent saloons. The more decent a saloon the more indecent it is. The better the fixtures the worse it is. The more elegant, the more damnable.—Dr. W. A. Quale.

He who seeks to dodge God's dispensations will only drop into deeper adversities.

They who know enough to sin know enough to be saved.

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and what I ought to do, by the grace of God I will do."

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Unworldliness.

Purity, even in the defiling ways of the world, is a grand possibility; how can we make it a glorious achievement? * * * How is unworldliness to be an actuality, a radiant and ever-blessed possession? The only defense against an ill contagion is exuberant health. It is the man who is run down who becomes the victim of pestilence. It is not otherwise in the realm of the spirit. If we are to be protected against the pestilence that walketh in darkness, we shall have to be possessed by a plentitude of spiritual life. How is that defensive life to be gained? "This is life * * * to know Jesus." To know the Master is to appropriate the Master's life. "I am come that ye might have life, and that ye might have it more abundantly." It is in this abundant life that we find the secret of moral security. If life is to rise within us like a well, it must be because of our intimate fellowship with Christ. He is "our refuge and strength." Our offensive and defensive forces are to be gathered in him. Familiarity with Jesus makes a man invincible against the world. "I can do all things through Christ which strengtheneth me." "We are more than conquerors in Christ."—J. H. Jowett in "Apostolic Optimism."

"The practice of others is nothing to thee; every man must give an account of himself to God."

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